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THE AUTHOR'S BIOGRAPHY

The full name of the famous Imam Al-Hāfiz Ibn Hajar Al-'Asqalāni is Abul-Fadl, Shihābuddin Ahmad bin 'Ali bin Muhammad bin Muhammad bin Ahmad Al-Kināni Ash-Shāfi'i. Ibn Hajar Al-'Asqalāni was born on the 10th of Sha'bān, 773 H. in Egypt, where he grew up also. He memorized the Qur'ān at the age of nine years. He also memorized *Al-Hāwi*, the book *Mukhtasar* of Ibn Al-Hajib, and other books. He traveled to Makkah and listened to the teaching of its 'Ulama. He admired the knowledge of *Hadith* and began to acquire it from the great Shaykhs in Hijāz, Ash-Shām, Egypt and stayed with Az-Zain Al-'Irāqi for ten years. He also studied under Al-Balqini, Ibn Al-Mulaqqin and others. Many eminent Shaykhs of his time approved his knowledge and allowed him to give religious verdicts and teach.

He had learned the two sources (Qur'ān and *Hadith*) from Al-'Izz bin Jamā'a, the language from Al-Majd Al-Fairuzabādi, the Arabic from Al-'Amāri, literature and poetry from Al-Badr Al-Mushtaki and writing from a group of professors. He also recited some parts of the Qur'ān in all the seven styles of recitation before At-Tanukhi.

He occupied himself with the promotion of the knowledge of *Hadith*, so he dwelt in its study, teaching, writing and giving *Fatawa* (religious verdicts). He also taught *Tafsīr* (interpretation of the Qur'ān), *Hadith*, *Fiqh* (jurisprudence) and preached at many places like Al-Azhar, Jāmi' 'Amr and others. He also dictated to his students from his memory. Many highly educated people and distinguished scholars traveled to him to acquire from his vast knowledge.

Ibn Hajar Al-'Asqalāni authored more than 150 books – most of them being in the studies of *Hadith* – which flourished during his lifetime, and the kings and princes exchanged them as gifts. His book most worthy of mentioning is *Fath Al-Bāri* – the commentary of *Sahih Al-Bukhāri*, which he started in the beginning of 817 H., after finishing its introductory part in 813 H., and completed the whole commentary in Rajab 842 H. After the completion of the commentary, he had a gathering attended by the Muslim dignitaries and spent 500 Dinar on it. Then some kings requested it and paid 300 Dinar.

Ibn Hajar became the *Qādi* of Egypt, and then Ash-Shām was also added to his jurisdiction which he held for more than twenty-one years. He was against holding the office of the *Qādi* at first, until the Sultan assigned to him a special case. Then, he accepted to represent Al-Balqini, when he begged him very much to preside for him as *Qādi*. Then, he presided for others until he was assigned to hold the office of Chief *Qādi* on 12 Muharram, 827 H. He then left, but had to take the office of the Chief *Qādi* seven times until he left

it finally in 852 H. which is the year in which he died.

As concerns his personality, Al-'Asqalāni was humble, tolerant, patient and enduring. He was also described as being steadfast, prudent, ascetic, selfless, generous, charitable and a person praying and fasting voluntarily. On the other hand, he was said to be used to making light jokes and telling of humorous anecdotes. He also had good manners in dealing with all the Imams, of the earlier generations and later generations, and with all those who sat with him, whether old or young.

Ibn Hajar died after the 'Ishā prayer on Saturday, 8th Dhul-Hijja, 852 H. May Allah reward him generously.

INTRODUCTION

Praise is to Allah for his apparent and concealed bounties at all times, and peace and blessings be upon His Prophet and Messenger Muhammad, his family and companions who strove steadfastly in the path of serving Allah's religion, and their followers who inherited the knowledge – for the 'Ulama are the heirs of the Prophets – and may they be honored, whether they be *Wārith* (those who inherit) or *Mawrūth* (those who are inherited from).

To proceed; this is a concise book comprising the *Hadith* evidence sources of the *Shariah* Rulings, which I have compiled meticulously, so that the one who memorizes it excels among his peers, it may assist the beginner student and the learned one seeking more knowledge may find it indispensable.

I have indicated at the end of every *Hadith* the Imām who collected it, in order to be honest to the (Muslim) *Ummah*. Therefore, *As-Sab'a* (the Seven) stands for Ahmad, Al-Bukhāri, Muslim, Abu Dā'ud, An-Nasā'i, At-Tirmidhi and Ibn Mājah. *As-Sitta* (the Six)^[1] stands for the rest excluding Ahmad. *Al-Khamsa* (the Five)^[2] stands for the rest except Al-Bukhāri and Muslim, or I may say *Al-Arba'a* (the Four)^[3] and Ahmad. I mean by *Al-Arba'a* (the Four) all except the first three (i.e. Ahmad, Al-Bukhāri and Muslim), and by *Ath-Thalātha* (the Three)^[4] I mean all except the first three and the last one. I mean by *Al-Muttafaq 'alaiha* (the Agreed upon)^[5] Al-Bukhāri and Muslim, and I might not mention with them anyone else; and whatever is besides these (seven collectors) is clear [i.e. clearly mentioned by name].

I have named it (this book) *Bulugh Al-Marām min Adillat Al-Abkām* (Attainment of the Objective according to Evidence of the Ordinances); and I pray to Allah not to render, what we have learned, a calamity against us; but may He guide us to act according to what pleases Him – the Glorified and Exalted One.

[1] By Six he means: Al-Bukhāri, Muslim, Abu Dā'ud, An-Nasā'i, At-Tirmidhi and Ibn Mājah.

[2] By Five he means: Ahmad, Abu Dā'ud, An-Nasā'i, At-Tirmidhi and Ibn Mājah.

[3] By Four he means: Abu Dā'ud, An-Nasā'i, At-Tirmidhi, and Ibn Mājah.

[4] By Three he means: Abu Dā'ud, An-Nasā'i and At-Tirmidhi.

[5] By 'the Agreed upon' he means: *Abadith* accepted and agreed to by both Imam Bukhāri and Imam Muslim.

The Most reliable *Hadith* is that one which has been narrated by Bukhāri and Muslim. Secondly is the *Hadith* which has been narrated only by Bukhāri. Third in reliability is that which has been narrated by Muslim alone. *Abadith* narrated by An-Nasā'i, At-Tirmidhi, Abu Dā'ud, Ibn Mājah and Muwatta' of Imām Mālik are graded thereafter in the line of reliability, and then comes the place of *Abadith* mentioned in other books. This established order of reliability should be followed where there is a contention.

A NOTE FROM THE PUBLISHER

In line with our main object of propagating the pure teachings of Qur'ān and *Sunnah*, we are presenting the English translation of the book *Bulugh Al-Marām* based upon the *Abadith* of our Prophet ﷺ. There are many authentic books of *Abadith*, in all of these collections, *Bulugh Al-Marām* holds a distinction in the respect that it is based on such *Abadith* of the Prophet ﷺ which have been the sources of Islamic Jurisprudence. Allama Hafiz Ibn Hajar Asqalāni has also recorded the true significance of almost each *Hadith*, thus making it more valuable and useful in many respects. He has also mentioned the origins of the *Abadith* and made a comparison of the versions in case the sources are more than one. One more distinctive feature, along with others, is that the versions have also been shortened to present just the main purpose of the *Hadith* according to its classification under the chapter. Because of these preferential qualities, *Bulugh Al-Marām* has been accepted widely and is among the most sought-after books of *Abadith*.

We hope that like its other translations, this English translation will also acclaim popularity and people will get benefited from it.

We want to point out that the publishing of Islamic books in non-Arabic language is not an easy task as it needs a colossal work and a great deal so that it can be saved from lingual, creedal and methodical errors.

All praise is due to Allah that all of us in Darussalam have great enthusiasm regarding the propagation of the teachings of Qur'ān and *Sunnah*. The members of Darussalam put their each and every effort and worked very hard all year round to present this book in such a good form. I am thankful to Allah that the task has been completed in the desired way with His help only.

My gratitudes and thanks are for the members of the team who provided their great efforts and fulfilled their tasks assigned to them in computerization, editing, compilation and correction of manuscripts:

I ask Allah عزوجل to accept this humble task from us, which we have done purely for His pleasure and put it in the balances of all those who participated in this presentation.

Finally, we should admit that being a human task, it may be that any mistake in composing or translation has been overlooked so if any mistake is observed by any reader, it should be sent to us for correction in the next edition. We will be thankful for any such correction indicated.

May peace and blessings of Allah be upon our Prophet Muhammad, his family, Companions and all who follow him.

Abdul Malik Mujahid
General Manager
Darussalam Publications,
Riyadh, Saudi Arabia

BRIEF BIOGRAPHIES OF THE EMINENT IMAMS OF HADITH WHOSE NAMES ARE MENTIONED IN THIS BOOK THE SEVEN GREAT IMAMS OF HADITH

1. AHMAD (Ibn Hanbal):

He is Abu 'Abdullah, Ahmad bin Muhammad bin Hanbal Ash-Shaibāni, known by the name Ibn Hanbal. He was a celebrated theologian, jurist and a *Hadith* scholar. He is also one of the four *Fiqh Imāms* and the founder of what later came to be known as *Madhhab Al-Hanbaliya* (The Hanbal's juristic school).

Ahmad was born at Baghdad in Rabi'-ul-Awwal, 164 H. He studied the *Hadith* and *Fiqh* together with other Islamic disciplines in Baghdad, then traveled to Ash-Shām and Hijāz for further studies. He was persecuted during the rule of Al-Mā'mūn bin Hārūn Ar-Rashid for refusing to acknowledge the *Bid'a* of claiming 'the creation of the Qur'ān' introduced by the *Mu'tazila*. He, however, stood firm against all the trials and saved the *Sunnah* from the innovation of the wretched *Mu'tazila* thoughts. He was the mostly persecuted and most firm amongst all the *Imāms*. He is most famous for collecting the *Abadith* of the Prophet ﷺ compiled in the *Musnad Ahmad bin Hanbal*, which contains 28 to 29 thousand *Abadith*. It was said that Ibn Hanbal memorized one million *Abadith*.

Ibn Hanbal died in Baghdad on Friday, 12 Rabi'-ul-Awwal 241 H.

2. AL-BUKHARI, Muhammad bin Isma'il:

He is the *Amir-ul-Mu'minin* in the knowledge of *Hadith*, and his full name is Abu 'Abdullah, Muhammad bin Ismā'il bin Ibrāhīm bin Al-Mughira bin Bardizbah Al-Ju'fi Al-Bukhāri. He was born in Shawwāl 194 H. in Bukhāra in what is now Uzbekistan. Al-Bukhāri studied *Abadith* at an early age and traveled widely around the Muslim world collecting *Abadith* and compiled the most authentic ones in his book *Al-Jāmi' As-Sabih*, which later became known as *Sabih Al-Bukhāri* and contains 2602 *Abadith* which he selected from the thousands of *Abadith* that he had memorized.

Al-Bukhāri studied under many famous *Hadith Imams* like 'Ali bin Al-Madini and Yahya bin Ma'in. He died in Samarqand, the present day capital of Uzbekistan^[1], the night of 'Eid-ul-Fitr, 256 H. Al-Bukhāri was unique in the science of the methodology of *Hadith* and his book *Al-Jāmi' As-Sabih* is considered to be the most authentic book after the Qur'ān.

3. MUSLIM bin Hajjaj:

Muslim's full name is Muslim bin Al-Hajjāj Al-Qushairi An-Nishapuri. He was born in 204 H., in the city of Nishapur near the city of Mashhad in present Iran. Muslim is considered second only to Al-Bukhāri in the science of the methodology of *Hadith*. He started the study of *Hadith* at an early age and

[1] Nowadays the capital is Tashkent.

2. THE BOOK OF PRAYER

Chapter 1 THE TIMES OF SALAT (PRAYERS)

129. Narrated 'Abdullāh bin 'Amr رضي الله عنه: The Prophet ﷺ said, "The time of the *Zuhr* (noon) prayer^[1] is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of the *Asr* (afternoon) prayer. The time of the *Asr* prayer is as long as the sun has not become yellow (during its setting). The time of the *Maghrib* (sunset) prayer^[2] is as long as the twilight^[3] has not disappeared. The time of the *'Ishā'* (night) prayer is up to midnight. And the time of the *Fajr* (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between the two horns of Satan)." [Reported by Muslim].

Narrated Buraida^[4] رضي الله عنه in another version of the above *Hadith* regarding

[1] It means that the time for *Zuhr* (ظهر) prayer is up to the same size shadow [from the start of the sun's decline up to the time when a man's height and the size of his shadow are equal in length]; and after that, the time of *Asr* (عصر) prayer starts. Some of the religious scholars consider the time of *Zuhr* prayer up to double-size shadow, but this is not proven by any authentic *Hadith*.

[2] This *Hadith* tells that *Maghrib* (مغرب) prayer also has two timings, early and late. In the *Hadith of Jibril* only one time is mentioned for *Maghrib* prayer on both days, but this was an affair of the early period of Islam. Later on, in Al-Madīnah, the time for the *Maghrib* prayer was extended.

[3] *Shafaq* (شفق) - twilight is a redness on the western horizon at evening after sunset, as its description is given in the narration of Ad-Dāraquṭni.

[4] He is Abū 'Abdullāh Buraida bin Al-Husaib Al-Aslami. He embraced Islam together with eighty of his colleagues when the Prophet ﷺ passed him on his way to the migration to Al-Madīnah. He then came to the Prophet ﷺ after the battle of Uhud and then took part in the other battles. He also attended Al-Hudaibiya and Bai'at-ur-Ridwān. He settled at Basra then went with an expedition to Khurāsān settling at Marw where he died and was buried in 62 H. or 63 H.

٢ - كِتَابُ الصَّلَاةِ

١ - بَابُ الْمَوَاقِيتِ

(١٢٩) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ، مَا لَمْ يَخْضِرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ». رَوَاهُ مُسْلِمٌ.

وَلَهُ مِنْ حَدِيثِ بُرَيْدَةَ فِي الْعَصْرِ: «وَالشَّمْسُ

Asr (afternoon prayer): "When the sun is white^[1] and clear." [Reported by Muslim]. And Abū Musa^[2] رضي الله عنه narrated regarding the time of *Asr* prayer: "While the sun is high.^[3]" [Reported by Muslim in another narration of the former *Hadith*].

130. Narrated Abū Barza Al-Aslami^[4] رضي الله عنه: Allāh's Messenger ﷺ used to offer the *Asr* prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madīnah and arrive while the sun was still hot and bright. And he ﷺ loved to delay the *'Ishā'* prayer, and he disliked sleeping before it and conversation after it.^[5] After the *Fajr* prayer he used to leave when a man could recognize the one sitting beside him and he used to recite between 60 to 100 Verses of the Qur'ān in the *Fajr* prayer. [Agreed upon].

Narrated Jābir, in the version of Al-Bukhārī and Muslim: (The Prophet ﷺ) used to advance the *'Ishā'* prayer sometimes and delay it at other times. Whenever he saw the people assembled (for the *'Ishā'* prayer) he would pray

بَيْضَاءَ نَقِيَّةً، وَمِنْ حَدِيثِ أَبِي مُوسَى: «وَالشَّمْسُ مُرْتَفِعَةً».

(١٣٠) وَعَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْقِيلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَكَانَ يَقْرَأُ بِالسَّتينِ إِلَى الْمِائَةِ. مُتَّفَقٌ عَلَيْهِ.

وَعِنْدَهُمَا مِنْ حَدِيثِ جَابِرٍ: «وَالْعِشَاءُ أَحْيَانًا يُقَدِّمُهَا، وَأَحْيَانًا يُؤَخِّرُهَا، إِذَا رَأَاهُمْ اجْتَمَعُوا عَجَلًا، وَإِذَا رَأَاهُمْ أَبْطَأُوا آخَرًا، وَالصُّبْحُ كَانَ النَّبِيُّ ﷺ يُصَلِّيَهَا بِغَلَسٍ».

[1] It means that *Asr* (عصر) prayer should be offered in its early time. After the same size shadow, there is time for four *Rak'at* only which is common between *Zuhr* and *Asr* prayers. After that, time for *Asr* begins.

[2] 'Abdullāh bin Qais Al-Ash'ari was one of the most eminent *Sabāba*. He migrated to Abyssinia (Ethiopia) and then came to the Prophet ﷺ at Khaibar. He was assigned to administer Zabid and 'Aden and then became 'Umar's governor for Kufa and Basra. He was instrumental in the conquest of Tasiar and several other towns. He probably died in 42 H. or in another year.

[3] All the mentioned narrations confirm that every *Salāt* (prayer) has its 'early time' and 'late time' [time of prayer to be offered], but every *Salāt* (prayer) should be offered in its early time.

[4] He is Nadla bin 'Ubaid. He became a Muslim very early and witnessed the conquest of Makkah and the other important battles. He settled at Basra, then Khurāsān and died at Marw or Basra in 60 H. or 64 H.

[5] After *'Ishā'* prayer it has been prohibited to talk. The motive behind this prevention is that the sins of a believer are pardoned after his offering the prayer, and it is better to go to bed than to talk and indulge oneself in worldly affairs. After offering *'Ishā'* prayer, going to bed earns double benefit: first, to save oneself from sins and, secondly, that the prayer will be regarded his last action before sleep.

early and if the people delayed, he would delay the prayer. And the Prophet ﷺ used to offer the *Fajr* prayer when it was still dark.^[1]

Narrated Abū Mūsā (رضي الله عنه) in another version of Muslim: He (ﷺ) offered the *Fajr* prayer at daybreak when the people could hardly recognize one another.

131. Narrated Rāfi' bin Khadij^[2] (رضي الله عنه): We used to offer the *Maghrib* prayer with Allāh's Messenger ﷺ and then one of us would go (out of the mosque) and be able to see the spot his arrow would fall at. [Agreed upon].

132. Narrated 'Aisha (رضي الله عنها): The Prophet ﷺ delayed (the '*Ishā'*' prayer) one night till a great part of the night passed, then he went out and offered the prayer, and said, "This is the proper time for it;^[3] were it not that I would impose a burden on my followers." [Reported by Muslim].

133. Narrated Abū Huraira (رضي الله عنه): Allāh's Messenger ﷺ said, "When it is hot, delay the (*Zuhr*) prayer till it cools down,^[4] for the intensity of heat is from the exhalation of Hell." [Agreed upon].

134. Narrated Rafi' bin Khadij (رضي الله عنه): Allāh's Messenger ﷺ said, "Offer the

وَلِمُسْلِمٍ مِنْ حَدِيثِ أَبِي مُوسَى: «فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا».

(١٣١) وَعَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَبْصُرُ مَوَاقِعَ نَبْلِهِ. مُتَّفَقٌ عَلَيْهِ.

(١٣٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَغْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ بِالْعِشَاءِ، حَتَّى ذَهَبَتْ غَامَةُ اللَّيْلِ، ثُمَّ خَرَجَ فَصَلَّى، وَقَالَ: «إِنَّهُ لَوْ قُتِلَتْهَا، لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّيِّ»، رَوَاهُ مُسْلِمٌ.

(١٣٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اسْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». مُتَّفَقٌ عَلَيْهِ.

(١٣٤) وَعَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْبَحُوا

[1] Regarding the time of *Fajr* (morning) prayer, there are various opinions and conjectures of the Companions of the Prophet ﷺ. In this *Hadith*, the Arabic word *Ghalas* (غلس) means when dawn appears in the darkness of night.

[2] He is an *Ansāri* nicknamed Abū 'Abdullāh. He missed Badr due to young age, but took part in Uhud and the battles that followed. He died in the year 73 H. or 74 H. at the age of 86 years.

[3] It is preferable to offer the '*Ishā'*' prayer as late as possible. This order is exclusively for '*Ishā'*' prayer only and not for any other prayer. The Prophet ﷺ used to wait for and delay this prayer.

[4] In summer, whether the *Zuhr* prayer be offered in its early time or late, there is a difference of opinion regarding this issue. But it is appropriate to make a little delay, until one could walk in the shade of walls. According to Abū Dā'ud and Nasā'i, the noble Prophet ﷺ used to delay the *Zuhr* prayer till the shadow becomes three to five footsteps long.

morning prayer at dawn,^[1] for it is greater for your rewards." [Reported by *Al-Khamsa*. At-Tirmidhi and Ibn Hibbān graded it *Sahih* (authentic)].

135. Narrated Abū Huraira (رضي الله عنه): The Prophet ﷺ said, "He who prays a *Rak'a* of the *Fajr* prayer before the sun rises, has offered the dawn prayer in its time, and he who prays a *Rak'a* of the '*Asr*' prayer before the sun sets has offered the afternoon prayer." [Agreed upon].

Muslim reported the same above *Hadith* in another version narrated by 'Aisha (رضي الله عنها) who narrated '*Sajda* (prostration)' instead of '*Rak'a* (prayer unit)' and then he (Muslim) said, "A *Sajda* implies a *Rak'a*."

136. Narrated Abū Sa'id Al-Khudri (رضي الله عنه): I heard Allāh's Messenger ﷺ saying: "No *Salāt* (prayer) is to be offered after the morning prayer until the sun rises^[2], or after the afternoon prayer until the sun sets." [Agreed upon]. And in the narration of Muslim: "There is no *Salāt* (prayer) after the *Fajr* (morning) prayer."

'Uqba bin 'Aamir^[3] (رضي الله عنه) narrated: "There are three times at which Allāh's Messenger ﷺ used to forbid us to pray

بِالصُّبْحِ، فَإِنَّهُ أَكْبَرُ لِأَجُورِكُمْ». رَوَاهُ الْخَمْسَةُ وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.

(١٣٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَذْرَكَ مِنَ الصُّبْحِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَذْرَكَ الصُّبْحَ، وَمَنْ أَذْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَذْرَكَ الْعَصْرَ». مُتَّفَقٌ عَلَيْهِ.

وَلِمُسْلِمٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا نَحْوَهُ، وَقَالَ: «سَجْدَةٌ» بِذَلِكَ «رَكْعَةٌ» ثُمَّ قَالَ: وَالسَّجْدَةُ إِنَّمَا هِيَ الرُّكْعَةُ.

(١٣٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». مُتَّفَقٌ عَلَيْهِ، وَلَفْظُ مُسْلِمٍ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ».

وَلَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ

[1] It only means that morning light should appear clearly and there should be no doubt in it, therefore, this *Hadith* is not contrary to the *Hadith* of "darkness" (*Ghalas* غلس). Another aspect is that the prayer should be started in the darkness and the recitation should be prolonged until the light of morning appears clearly.

[2] It means that from dawn to sunrise and from '*Asr*' to sunset, voluntary prayers (*Nawafil* نوافل) are impermissible. Two *Rak'at* before obligatory morning prayer (*Fajr* فجر) are excluded from this command, as it is proven from the noble Prophet ﷺ. Though these two *Rak'at* are offered before obligatory prayer but if these are missed, they can be offered after the obligatory prayer as it is reported in *Tirmidhi*.

[3] 'Uqba bin 'Aamir was a Juhani nicknamed Abū Hammād or Abū 'Aamir. He became a Muslim, migrated and accompanied the Prophet ﷺ very early. He read the Qur'ān a lot, was knowledgeable in inheritance and jurisprudence and was learned and a poet. He was allocated a land in Basra, and took part in Siffin with Mu'āwiya. He later governed Egypt for Mu'āwiya for three years and became incharge of the sea expeditions. He died in 58 H. in Egypt and was buried at Al-Muqtam.